411

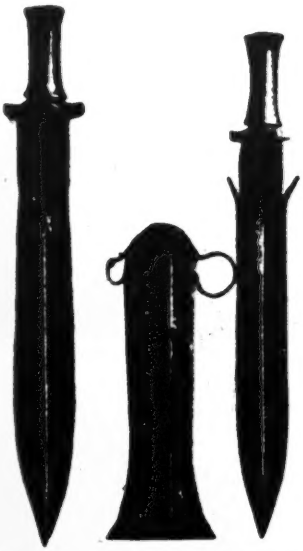


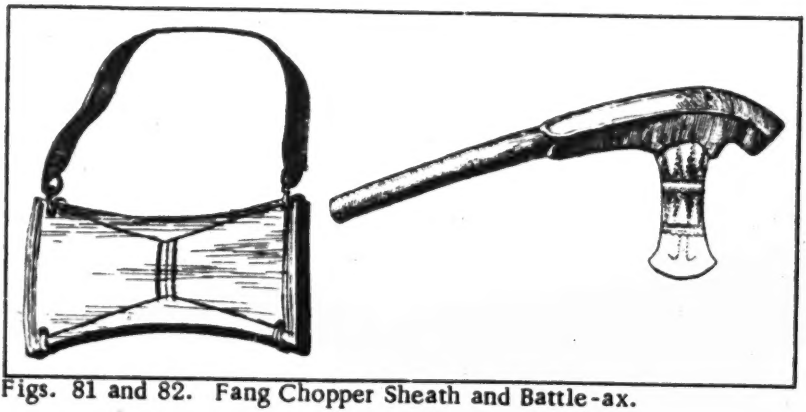
Fig. 80. Swords and Sheath made of Brass. One-fifth actual size.

726 Fang especially are extremely warlike and quarrelsome and not at all disinclined to military expeditions that promise to yield booty. At the same time, they know how to take full advantage of their forested land. They surprise the enemy at impassable [184] places, lie in ambush in the dense bush, and sometimes carry out night raids when the occasion is favorable, whereas generally the Pangwe is loath to undertake nocturnal expeditions. Furthermore, they impede the advance of the enemy through "chevaux-de-frise," that is, pointed sticks made of the bark of raffia leafstalks and planted in the ground, as well as through pitfalls which are well covered like the traps for game, but wider and [725] deeper, and similarly spiked on the floor. In hand-to-hand com- [224] bat they throw the spiked stems of Macaranga ledermanniana Pax (asis) between the legs of their enemies. /248/

/Figs. 81 and 82 appear here in the original text./

722 In unsettled times, women, children, and -- insofar as this 712 is possible -- movable property are taken to safety, that is, to hiding places in the forest or to friendly villages. Fortifications

411



Figs. 81 and 82. Fang Chopper Sheath and Battle-ax.

712 exist, but only to a limited extent. As has already been mentioned
722 in the account of house construction /Ed., Vol. I/, the walls of the meeting house are built of halved trunks of the umbrella tree placed in layers over each other for the purpose of fortification. In addition, the village entrances are blocked off when danger threatens by means of fences or barricades made of sticks. The southern Fang especially can easily do this since they design their villages more compactly so that the meeting houses themselves almost block off the road. Only once did I see an entire village surrounded with a protective fence, a fairly strong paling consisting of vertical posts and laths connecting them. In front of the fence the terrain had been cleared by cutting down the bush, so that the approach of enemies could be easily discovered and prevented.

The following example will give a good idea of how feuds arise
579 and take their course.

On both sides of the Lo, a small tributary of the Campo, there
[361] are two communities of the Esseng kin group about 12 minutes apart, namely, Bebai and Ebäangon. The inhabitants of the three Bebai villages closest to Ebäangon are related to the Ebäangon people; the others of Bebai did not move into the territory until later and are unrelated to the inhabitants of Ebäangon. The most influential chief of the Bebai people, who are outsiders, is called Makina. For a long time he had been "talking impudently" to Schüe, chief of Ebäangon. One day, on the occasion of a festival for the souls which